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original sources, which he prints in the last twenty-three pages of the book, with constant references to them in the body of the text, render his work most valuable historically in having enabled him to bring to light many new facts, to modify statements of other historians, and frequently to arrive at new conclusions.

J. B. E. JONAS.

THE UNIVERSITY OF CHICAGO.

HULDREICH ZWINGLI. *Sein Leben und Wirken nach den Quellen dargestellt.* Von DR. RUDOLF STÆHELIN, ord. Professor der Theologie zu Basel. Basel: Benno Schwabe, Verlagsbuchhandlung. I. Band 1895; II. Band 1897. Pp. 1081. M. 19.20.

IN these two portly volumes, embracing together more than a thousand pages, we have a most accurate and thorough biography of the Swiss reformer. Before he undertook this large work, Dr. Stæhelin had published a smaller one on the same subject, and had become well known for his mastery of the literature connected with it. There was need of this new study of Zwingli, for, though his life has often been written, and its principal outlines have long been in our possession, many of its minor features were left in a dim and uncertain light. During the last twenty years a rich store of new materials concerning it has been provided by the labors of both Protestant and Catholic scholars. Much of this has appeared in magazines, much in special monographs, much in official publications of Swiss archives. Dr. Stæhelin has gleaned carefully in these fields.

His work is of special value at two points. It sheds new light on the political development of the Swiss Reformation and on the theological opinions of Zwingli, often misinterpreted or miscolored. To the second of these themes Dr. Stæhelin gives more attention than to the other. He has made it possible for us to understand the reasons on which Zwingli based his conclusions. But he does not convince us that Zwingli was a theologian in the strict sense of the word. He shows us a man whose religious thinking is little influenced by emotion or mysticism, is clear rather than profound, and is distinct at individual points, but not well connected, like mountains arranged as a group, but not as a chain.

Admirable as the work of Dr. Stæhelin is, one cannot but wish it were different in some of its subordinate features.

He writes a stirring chapter of Swiss history, but he keeps out of

it, as with studious intention, all Swiss coloring. The history as it is told here could have been enacted on an American prairie as well as amid alpine peaks. The picture suffers for want of a frame.

Moreover, while the political relations of the Swiss Reformation are carefully traced, the peculiarities of the Swiss constitution are not sufficiently displayed. A citizen of Switzerland, like the author, may be so familiar with them from childhood as not to perceive the need of presenting them to his foreign readers. Yet they have affected the Reformed systems of church government so profoundly that no one can understand their genesis who is not well acquainted with the Swiss constitution in the sixteenth century.

A graver defect of the book is its apology for the cruel extinction of the Swiss Anabaptists by the Swiss reformers. This consists, first, in the claim that the punishment of the Anabaptists was relatively milder in Switzerland than in the neighboring Catholic countries. This I admit: drowning is a milder punishment than burning. But a cause which is forced to take refuge in such excuses must be in sore need of defense. A second claim, on which the author lays greater stress, cannot be admitted. It is that the Anabaptists were put to death on political, rather than religious, grounds, as persistent disturbers of the peace, who, if not silenced by the extremest penalties, would have excited the common people to revolt and anarchy. On the contrary, it was precisely these Anabaptists who most strongly opposed revolt and anarchy, and taught the duty of leading a peaceful life. The German Peasants' War had for a time caused excitement among the Swiss peasants, but the Anabaptists did not appeal to this excitement, and it had died out when the most horrible executions took place. The Zwinglians produced more of uproar and revolution in Switzerland than any other persons, and led their country into a disastrous civil war; and, if this plea is to be allowed, their Catholic opponents ought to have exterminated them.

FRANKLIN JOHNSON.

THE UNIVERSITY OF CHICAGO.

JOHN DONNE, *Sometime Dean of St. Paul's, A. D. 1621-1631.*
By AUGUSTUS JESSOPP, D.D. With two portraits. London: Methuen & Co.; Boston and New York: Houghton, Mifflin & Co., 1897. Pp. x + 239. 3s. 6d.

DONNE was born in 1573, attended Oxford, traveled abroad, and was under Lord Howard in the Cadiz expedition. Returning to Eng-